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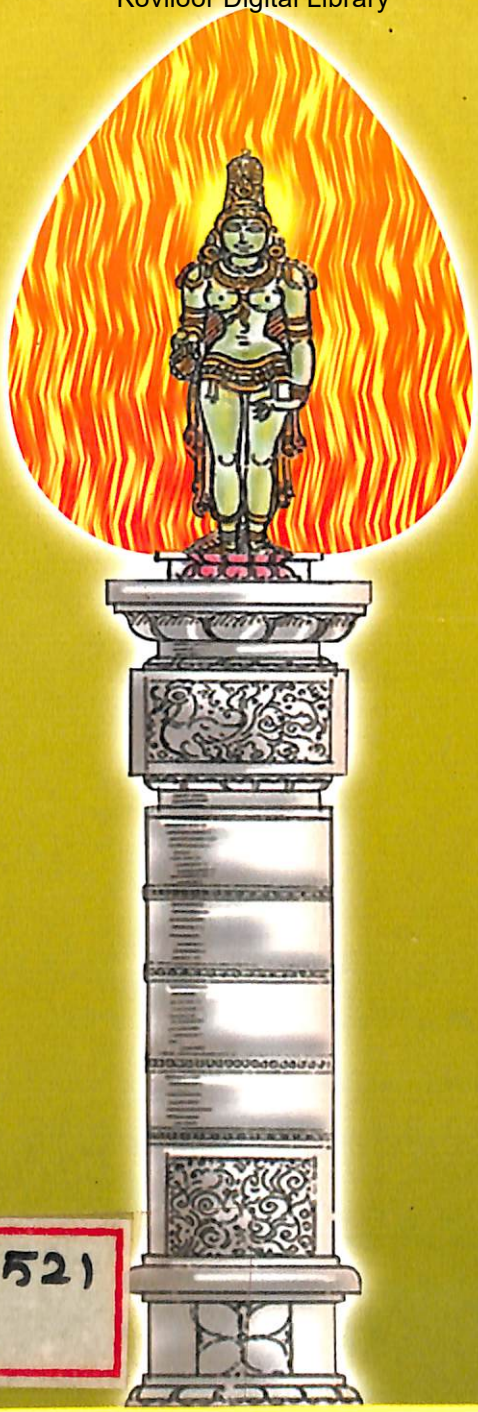

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SWAROOPA VEL:

2521

Skanda's sister

Jyothi

by

Dr. Alagappa Alagappan

: *ARUPADAI VEEDU TRUST*
BESANT NAGAR
CHENNAI 600 090-

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FOREWORD

Jyothi or Kundalini Shakthi, worshipped internally by Siddhas and Tapasvins has been known as Jwalai Kumari or Valai Kumari.

At the request of Lord Agastya and Lord Nandi, Jyothi or the Velin the hand of Skanda is now taking form and is becoming a Swaroopa Vel. She will now become accessible for external worshipto devotees, Swaroopa Vel will control Kalipurusha at the Yuga advances and will launch a new Shakthi Age.

The first of these new vighrahas is going to be installed at the Palamudir Solai temple in the Arupadai Veedu Complex at Besant Nagar, Adyar, Chennai.

This will soon be followed by the establishement of a major temple for Swaroopa Vel at Pilliarkuppam, Pondichery. In keeping with the principles of Jyothi philosophy, a number of social service activities will also be concurrently developed especially at this site.

Dr. Alagappa Alagappan traces in detail these developments in this brochure.

We seek your active cooperation in spreading the Jyothi philosophy and the Jyothi movement in the new millennium.

Dr. Raghava Rao Polavarapu

Chairman,
Sri Jyothi Trust.

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I

1. The six widely practised systems of worship in Hinduism are known as the Shanmatas. Each of them extols a principal deity, and these deities are as follows :

Ganapatyam - Ganapati

Saivam - Shiva

Saktam - Shakthi

Kaumaram - Kumara (also known as Shanmukha, Skanda, Subramanya and Muruga)

Vaishnavism - Vishnu or Krishna or Rama

Sauram - Surya, Sun

2. To this impressive list will now be added another system of worship, which is Jyothiyam. Jyothi, also known as Jwalai Kumari(in the siddha literature termed Valai Kumari), is going to be active and is ushering in a new millennium, or Shakthi Age.

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II

3. Jyothi is a member of the Shiva family. She is part of the eternal Godhead and has close relationships with other members of the family. When Shiva (static consciousness) united with Shakthi (Kinetic energy), Ganesha (sound) and Skanda (light) were born. Jyothi (light) was also born of this union. She represents the female principle of light since she is active in creation while Skanda represents the male principle of light. Jyothi, it may also be noted, is known more as Skanda's sister than as Ganesha's sister because she is predominantly made of light like Skanda. Jyothi is a full-fledged member of the Shiva family, the totality of major principles of which constitute the eternal godhead.

4. The human body is a temple. The breath through the right and left nostrils constitutes Shiva and Shakthi. Lord Ganesha resides at the base of the spine from which Jyothi, or the Kundalini force, rises through the six chakras[1] or the six battle houses of lord Skanda. When Kundalini Shakthi travels up the spine and reaches Ajna Chakra in the forehead, the merger with Shakthi residing there represents the confluence of the power

[1] These chakras are Muladhara, Manipuraka, Swadishtana, Anahata, Visudhi, and Ajna Chakra. The corresponding battle houses of Lord Skanda are Tiruparankundram, Thiruchendur, Palani, Swamimalai, Tiruttani, and Pala Mudir Solai. The last of these is the celebrated residence of Jyothi.

of the Mother being given to and becoming part of the son. The battle between the higher self and lower self rages in the six Chakras, or battle houses of Skanda. After winning the battles, Jyothi reaches her mother in the sixth battle house of Skanda, known as Ajna Chakra.

5. The Skanda Purana tells us that Skanda was born after intense tapas of six sparks from Shiva's forehead. That is why Skanda is considered by many not only the quintessence of, but an improved version of, Shiva. On the other hand, Jyothi was born of one spark from the Mothers forehead from her Adho face. The Mother fashioned the Vel and made it from her ten forms also known as Dasa Maha Vidya[1]. When the divine child Lord Skanda was entrusted with the mission to quell Surapaduman, who embodied the demonic forces of the day, Mother fashioned out of herself a Vel and presented it to the child as an invincible weapon. The revelation now is that this is not an instrument but a deity in its own right. Up until recently the antecedents of Jyothi had not been too clear. In August 1978, the knowledge that none other than the "Vel" in the hands of Lord Skanda was imparted to me by His Holiness Sri La Pandrimalai Swamigal. Jyothi in her Arupa, or formless, form is worshipped in all temples where Lord Skanda is worshipped. Jyothi from now on also desires to be worshipped in the Rupa form.

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[1] These ten forms are Kali, Tara, Sundari, Bhuvaneshwari, Chinna Masta, Dhumavati, Bagalamuki, Matangi, and Kamalatmika.

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6. The "Vel" is Jyothi, the younger sister of Lord Skanda. Devotees have sung of the Vel as Shakthi "Vel," not only because Shakthi gave it to Skanda but also because it is an energised weapon. The Vel has all the energy and the dynamism of Shakthi. It has also been praised as a Ratna Vel since she sparkles like the precious stone Ratna. She is called a Jnana Vel as she actively removes ignorance and darkness and provides Jnana, or true wisdom. She has blazoned the trial of Jnana travelled by sages, siddhas, and those who are spiritually advanced. Since Jnana always wins, she is called Vetri, or victorious Vel. Jyothi assists Lord Skanda in helping devotees to win their internal battles and to achieve spiritual progress leading to liberation of their souls and merger with Godhead. The "Vel" is Arupa, or without form. Since it is made of fire it cannot be further broken down or defeat.

7. Jyothi has always been inseparable from Lord Skanda. There is no temple for Skanda without worship of Jyothi in the form of "Vel". Jyothi is also known as Saravana bhavayai to indicate that she is always intertwined with Saravana, or Skanda, and acts for him. In her formless Arupa form of a Vel, she has a head which is intelligence and consciousness and a slender rod or stem enabling her to move with speed. Jyothi takes after her mother in the form of Durga and punishes the evil forces. She also helps to build a just world order in which love and brother hood are developed.

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8. Jyothi presides over one of the six houses of Lord Skanda-namely, Pala Mudir Solai[1], which corresponds to Ajna chakra. This principal battle house of Lord Skanda is on a beautiful range of small hills 15 miles from the major city of Madurai. Here Jyothi is known as RAKKAYI, or the deity worshipped in the RAKALAM, or nighttime, especially on full moon days. RA also stands for fire, K for Shiva, AA for creation, and I for love. Rakkayi's form at Pala Mudhir Solai and throughout South India in rural areas is mainly a head again reconfirming the form of a Vel with a head and a slender form. Sometimes Rakkayi is also called RAKKASHI. The last syllable "ASHI" refers to eyes. Mother in the form of Meenakshi, or Kamakshi, draws attention to eyes which are the very fountains from which grace flows to all creation. Jyothi not only has powerful eyes but also resides in our eyes. She exhorts us to bring up love from our hearts and exhale love through our eyes.

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[1] Lord Skanda in the form of a boy of 10 years teased the renounced poetess Avvaiar at Pala Mudir Solai. When she asked the youngster for some fruits in the tree, he wished to know whether she wanted hot or cold fruits. When he shook a branch many fruits fell. Since some grains of sand stuck to them Avvair tried to blow them away. Then the boy clapped and said that she was on them away because they were hot fruits.

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9. The close association of Jyothi with her mother is the subject of "Shodasam", a major devotional composition by the great sage Agastya[1]. For each day of the fortnight during the period of the waxing and of the waning moon, he discovers and describes the role of the mother Manonmani[2], consort of Shiva in the form of Sadasiva, and daughter Jyothi who are together in the Ajna chakra in our foreheads. The sage recounts how Jyothi was born of the Pranava pillar OM. She bears the entire work. He calls her the young damsel who lives in the center of eyebrows. All life is Jyothi. She pervades in all galaxies and is growing flame and is of golden color. She is totality and Para Brahman, and has the form of fortune. She is in her fullness on pournami, or full moon days. At the time of Navaratri Jyothi uses her trident to annihilate evil.

10. A great Jyothi center is Tiruvannamalai a town which exemplifies the fire element of Shiva. Here, Shiva has become Arunachalam (Aruna-red, chalam - mountain), a mountain of glowing and radiant fire.

[1] After a great deal of diligent search, Prof. A. N.K. Swamy of Meenakshi Nadi has made available a copy of "Shodasam." It deserves to be widely circulated.

[2] Manonmani can be seen along the side of Shiva in the form of Chockanathar at one of the principal sanctums at the Meenakshi temple at Madurai.

Brahma took the form of a bird to go and glimpse the head of Shiva in this form. Vishnu bored down into the earth and attempted to locate Shiva's feet. Both failed in their endeavors and understood that Shiva was all pervasive and therefore had no limits, graceful and great luminous and radiant Jyothi. beginning, or end. At this great Shiva center Jyothi is worshipped because she is also made of fire, and there is a special Jyothi festival every year in the month of Karthikai in the tamil calendar when a beacon of flame is lighted on top of the mountain and can be seen from long distances in all directions. Jyothi is called here "Arul Perum Jyothi," or the graceful and great luminous and radiant Jyothi.

11. Shiva as Nataraja, in his dancing form necessary for creation, sustenance, and dissolution of the whirling universe, carries Jyothi in his left hand to assist him. Every year, with Jyothi in hand, he is said to give darshan to a band of devotees including Patanjali and Vyakrapada Maharishis at Chidambaram. This festival is known as Arudra Darsanam. Jyothi lives with Lord Nataraja on the golden stage, or what is called Ponnambalam. Jyothi, or fire, is the basis of heat. Light emanates from heat and creates forms and is basic building block in the world and in the universe. Light is also sensitivity and consciousness.

Jyothi is the basis of all forms including those of deities, devas, humans, animals, vegetables, and all forms of life. Fire and light are the basis of all transformations. This is the secret of form and formlessness. Creation has an invisible basis in Akash, or the sky, or ether, and also wind, or vayu, the next element. It is only with fire that creation of forms begins. Jyothi becomes active from then on.

12. The great mystic and teacher Hilda Charlton described another being named Lazumma she wrote: "Where the unmanifest meets the manifest is a being that looks very much like the Statue of Liberty .... her gown flows like light. She is in the unmanifest and yet she is manifest. At times I've seen her break into a million pieces and shoot out through the universe and draw herself back again.

Lazumma herself says;

'My presence is golden. It flows in the depth of being the pristine... I am not exposed but lie deep as a mystery to unfold. You know me by my presence, but greater depths have I You speaketh of me as Love, but in reality few can measure my depth. From the most luminous effulgence to the most subtle of patterns do I manifest. My depth knows no bounds, for I am all that you cherish. I am the essence of your own Being...!

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'Clarity invokes me, clarity of being. When the being stands closer, my presence is easily detected... In this clarity, you may perceive more subtle aspects and experience more subtle dimensions than you might even dream possible.'

'I am boundless. I am closest to the substance which you call God. Infinitely do I flow. Everything which I touch,it becomes of me. It becomes my own substance, my own essence, my own self in and out of the Absolute flows this substance, for I perpetually Stand on the border between the manifest and the unmanifest. All hearts are my reservoir.'

Let that golden light flow down upon you... Feel as if the ceiling has opened up and the light is flowing down upon you, covering you, touching your sore points, touching that which needs healing of soul and body and mind."[1]

13. Jyothi is word, word that arises from fire. Jyothi in the form of words emanates from our throats. Jyothi is, also a representation or embodiment of divine light and love, accessible to us on the Earth plane. Jyothi is the deity governing our words. As we chant mantras we give birth to deities which have as their body the respective mantras.

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[1] *Pioneers of the soul: The last Teachings of Hilda Charlton, Golden Quest, Lake Hill, New York, 12448-1992,Pp. 88-89.*

The deities which are thus born look upon those who have given birth to them as their Parent, or Brahma, the creator, and are beholden to them. All this is possible because of Jyothi that arises from our throats. Jyothi gives us strength, determination, purity, and compassion, and steadily shapes us to become better instruments to help all creation.

14. Jyothi is the burning light in the lamps in all temples. So, when we go to worship in temples or see lamps in our altars, if we invite the light to come into our hearts she will readily come into us. As we become more conscious of Godhead and Jyothi in particular and take them in the divinity in us will grow, gradually replacing our lower selves. If we focus on the flame, or burning light, in lamps with love and slowly move from the edge and focus on the core we will observe a more intense flame. Jyothi is said to be covered by seven screens. It is only when one layers after another is removed that Jyothi will appear in all her radiance and effulgence. A great exponent of Jyothi who merged with Her in recent times was Ramalinga Swamigal. He was moved by her singular all-round compassion and wrote and spoke about removal of the seven screens around Jyothi.

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15. In addition to her central role in creation, Jyothi in her association with her mother in the form of Kanya Kumari has been the custodian, protector, and teacher of the great sages and siddhas. Like Kanyakumari she is the damsel doing tapas in flames. She has been worshipped for centuries as the damsel in sparkling flames or 'Jwalai Kumari.' She is also in this form called Jnanambal, or Balambika, or "Child Goddess." Since in this form she is in Tapas and provides Jnana, or wisdom, the great sage Konganava Maharishi who is associated with the Lord Venkateswara temple at Tirupati has composed poems in her honor praising this form. Siddha literature abounds with poems lauding the vibrant Jyothi.

16. Jyothi teaches us the great truth that God exists not only in form but also without form. Besides being a Vel, at the second request of Lord Agastiya and Lord Nandi in 1978, Jyothi has now decided to take yet another form and control Kali purusha from doing greater havoc and be accessible not only to those who meditate and are able to take their Kundalini Shakthi upwards but also to ordinary men and women.

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She will grant boons to those who pray to her. She will help her devotees to overcome their daily problems. Jyothi in her new form is going to usher in the new Shakthi era in which a higher morality will prevail. Truth, love and goodness will replace the present greed, anger, and selfishness. When devotees come face to face with her in the new form, their lower selves will be overcome. They will become truthful and not practise deceit. Jyothi is taking form to inaugarate a new age. She will become accessible not only to siddhas and those doing Tapas but to the large number of devotees doing external worship.

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III

17. Silpakalanidhi Sthapathi S. M. Ganapathi, the Chief temple architect of the Government of Andhra Pradesh, after meditation and prolonged worship, prepared the form of icon, or vigraha, of Jyothi to be a spark of flame in which a young damsel of sixteen is engaged in tapas[1]. He visualized the three Icha, Kriya, and Jnana Shaktis to form the base for the flame, or Jyothi, in which the sixteen-year-old damsel is etched as Balambika.

18. Jyothi materialised to Mr. T. V. Anantharama seshan on November,1,1990 a form of hers. In June 1999 Jyothi gave instructions on how the new Vighrahas to be installed in the temples he prepared especially at Pilliar Kuppam, Pondichery, Dasa Maha Vidhya or ten, the ten forms of Agni will constitute the pedestal. The stem of the Vel at the head of the Vel will be as now. Out of the head of Vel a Balambika of 16 years will stand out.

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[1] Jyothi in her instruction to Mr. T. V. Anantharamaseshan has said that this form is suitable only as a subsidiary or parivara Devata and not where she will be the main Deity,as at Pondicherry.

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19. The Hindu Temple Society of North America (Maha Vallabha Ganapathi Devasthanam), conscious of its role and responsibility to preserve, spread, and foster Hinduism in lands beyond the borders of India unanimously decided that the first four Vighrahas of Jyothi in the Rupa form made first in New York and presented to other centres if they erect shrines to install them. Since leading artisans were at that time in New York and we also fortunately had female granite stones (the gender of stones is based on the sound emanating from them), the society decided to take the initial steps to launch the movement of Jyothi temples.

20. The first of these Vigrahas was installed at Houston and consecrated by Sri T. V. Anantaramaseshan on June 27, 1983, at the Sree Meenakshi Temple, pearland, Texas.

21. A major Jyothi shrine has also been erected in the Venkateswara Temple at 1600 Las Virgenes Cyn. Road in Calaharas, California. It is believed that Jyothi has now made Her abode in California not only because the new Shakthi era will be active there but also because She was obviously active in the same region. In a bygone century the great sage Kapila living in California was engaged in tapas worshipping Jyothi in his forehead.

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At that time the 60,000 sons of King Sagara were searching for the sacrificial horse of the king. They mistook the sage to be the thief and tormented him. Kapila opened his third eye, and Jyothi in the form of outpouring flames rushed out and burnt the miscreants and charred the environs. The local inhabitants prayed to fire and sought protection. Jyothi, or the flame, was submerged in the nearby Pacific Ocean. It is the same aspect which has now come back and taken its abode in California to usher in the New Age.

22. Next to the sanctum of Lord Skanda at the New York Ganesh Temple at 45-57 Bowne Street in Flushing, New York, a small stone temple has been erected for Jyothi. Devotees come in large numbers to Worship this beautiful form.

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IV

23. Substantive activities propagating Jyothi worship have been conducted by the New York Maha Vallabha Ganapathi Devasthanam Temple since December 1980. As instructed by Lord Skanda, a Skanda-Jyothi puja has been held in the temple every month on whichever Sunday falls on or closest to a full moon day. Miss Hilda Charlton led these poojas since their inception till her passing away in January 1988. Psychics have witnessed the presence of Lord Skanda on these occasions of Jyothi Puja. The presence of the following sages is invoked to perform pujas for the welfare of humanity.

சித்திரை	-	புலஸ்தியா
வைகாசி	-	புலகர்
ஆனி	-	அத்திரி
ஆடி	-	மஹாவசிஸ்டர்
ஆவணி	-	ஆங்கிரசர்
புரட்டாசி	-	பிருகு
ஐப்பசி	-	பரத்வாஜர்
கார்த்திகை	-	கௌதமர்
மார்கழி	-	கஸ்யபர்
தை	-	கபிலர்
மாசி	-	ஜமதாக்னி
பங்குனி	-	விஸ்வாமித்திரர்

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24. On the first occasion when Jyothi puja was organised, two significant miracles occurred. Some ghee, or clarified butter, spilled on the steps of the Ganesh sanctum Sanctorum, and when this was wiped out, Sparkles flew. Also, in front of the figurine of Brighu Maharishi, his favorite blue feathers were found.

25. We have been fortunate to receive through Miss Hilda Charlton from Lord Skanda in 1982 mantras which are to be said together and are unique to the Maha Vallabha Ganapathi Temple at Flushing, New York. These mantras are:

"OM JAYA JAYA MAHA VEERA BHAGWAN SRI SKANDA NAMO NAMAHA
OM JAYA JAYA MAHA JYOTHI SHAKTHI SARAVANABHAVAYAAI NAMO NAMAHA."

26. The fact that Lord Skanda and his sister Jyothi are inseparable is to be noted. The male and female principles of light are deified. Both the mantras endow courage and energy to overcome obstacles and win in battles both within and without. Jyothi becomes greatly activated when she is worshipped as the sister of Lord Skanda.

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27. "In His instructions, Skanda explained that these mantras, when said with devotion, harmonize the Shiva-Shakthi, or yin-yang, energy within each person."

The Vel, Skanda says, **'is symbolic of the spine, at the top of which is the head, inside of which flows Jyothi-light, or the arisen Kundalini.'** *To emphasize His instruction, He showed the Light within the Vel. **'In Jyothi-light there is equilibrium, bliss and grace. Those who want God-realization must begin at the bottom of the spine, at the coccyx.** I am the strength and force who guides the Kundalini from the bottom to the top of the spine."*

28. "Skanda then showed Himself guiding the Kundalini straight up, His hands around the spine. When the Kundalini rose and finally burst forth, the goddess Jyothi appeared."

"First see Jyothi as a face in the Vel.' says Skanda, 'Then the whole Goddess explodes as the power rises, and She will in Her glory. Bliss is felt, and all aspirants who are in attunement with Her will get grace. The blessing then overflows to the Earth, helping to raise the consciousness of humanity. All this happens within but is symbolized without as the Vel of Skanda."

"'I am the Leader, the General, Who guides these forces up the spine. You who yearn for liberation, look to me, follow my words, and victory will be yours. Turn away from the orders of the general during the battle, and defeat is the result. When there is war, the army must listen to the general.'"

29. Ofcourse, the elder brother always comes first in worship according to the tenets and belief of Hinduism. We have been given in 1993 a mantra unique to the form of Ganapathi installed in New York. This mantra is:

OM JAYA JAYA VARA VARADA MAHA VALLABHA GANAPATHAYE NAMAO NAMAHA

This group of mantras will provide devotees with a great deal of energy, enthusiasm, and dynamism to achieve their chosen objectives.

30. Jyothi has been dormant for aeons and the time has now come for her revival. She has an important role to play to usher in the new Shakthi Age and to reduce, if not annihilate, the evils in this Kali Yuga. Jyothi is not a new deity it is being introduced into the already overcrowded pantheon. Jyothi has existed from the beginning of time and is part of the eternal Godhead. Two of the basic mantras describing her bring out this fact.

These mantras are :

OM SRI ADI BRHAMESWARIYAYAI NAMAHA

OM SREEM HREEM KREEM KLEEM

JYOSSSTHISWARIYAYAI NAMAHA.

31. The first mantra calls her the creator from the beginning. The next mantra finds in her radiance and luminosity the attributes of bountiful fullness of Mahalakshmi. Goddess of spiritual and material wealth, Bhuvaneswari, representing all the revolving planets and worlds; Durga, the ruler and administrator; and eternal Mother. Jyothi is a form emanating from the Universal Mother. Jyothi is Light. She is not mere light but radiant effulgent light of great luminosity. Jyothi is described by Lord Agastya as graceful Jyothi, Ananda(Blissful or supremely happy) Jyothi and Arpuda (rare and wondrous) Jyothi. Jyothi is both with and without form. She is said to be arupa (without form) and Rupa (with form) Sundari (beautiful girl).

32. Nadi sastras tell us that Panchacharam (five basic sacred letters-namely, NA MA SI VA and YA) transforms into fifty-one letters in which Jyothi with

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and without form resides. The fifty-one letters appear as fifty-one forms at fifty-one Shakthi Peedams, or residences of Shakthi. The fifty-first letter, or beejakshara, which has so far been hidden is going to emerge, be established, and radiate from Pondichery. The now revealed beejakshara along with eight other beejaksharas will constitute the Navakshri chakra underlying the form of Saravanabhavayai in the major temple for her at Pondichery. The land selected for the construction of the Jyothi temple is in an area called Pillaiar Kuppam, en route to Cuddalore from the town of Pondichery. Nadi Sastras tell us that the great Angirasa Maharishi stepped on this soil several centuries ago.

33. Jyothi teaches us that it is of paramount importance to feed the trillions or more living cells within us in order to protect and develop our respective universes. Since Jyothi is in all forms of life,service to living beings in all forms of life is an excellent form of worship. Social service is indeed a desirable form of religion since it helps to identify Jyothi in one and all. Jyothi would like us to want less and share what we have with others. After all, everything belongs to God. Jyothi teaches us the great truth that God is not only with form but also

but also without form. all of us are breathing in God. we experience in ever living moment, each second of our lives. We eat God in his myriad forms as vegetables, fruits, and so on. Jyothi is in our food and in the earth. She is subtle. She is also called Jnambal, or Balambika, or Child Goddess, since in this form she is in Tapas and she provides Jnana, or wisdom. As a young damsel she is celibate, and some devotees see in her the form of Kanyakumari. She springs into action in the company of her brother Skanda who is described as the General.

34. Jyothi wishes to be of greater access to mankind in the New Age. For this she is now coming down to Earth to take a new form of icon, or vigraha. The water which the deity is bathed, the sandal paste, and the milk used in abhishekams will all have a curative value, especially for diseases connected with the skin. She will restore speech to the mute and aid the lame in the use of their limbs.

35. The major Jyothi Temple to be built at Pondichery is destined to become, according to Jyothi, the fifty-first Shakthi Peedam in the world.

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36. Jyothi is born and made of Agni, Sun and Moon. The syllable "threem" refers to this. Jyothi is an aspect of Shanmukha. She is the female principle of Shanmukha and is part of Him. That is why She is also Known as "Shanmukhi." She is also addressed as Kaarthikeyi and Kumari.

37. This integral unity of the concept of Jyothi and Lord Shanmukha that will be portrayed in Pondichery temple. The Vel has now been transformed into Jyothi, or Saravanabhavayai, who has stepped out and is going to be honored externally in temples. The first form of "Vel" presenting the unity of the Shiva family is being taken as the fifty-first major form of Shakthi in the form of Jyothi is being installed at Pondichery. Here she is Saravanabhavayai, the younger sister of Lord Skanda, and is manifesting at this time in Kali Yuga to overcome and control evil.

38. Jyothi in her form as Saravanabhavayai, or the "Vel," will readily gratify the desires of her devotees. She has said that like the nectar, or Amrita, that came

out of the ocean when the ocen was churned with the help of the Giant Snake, Vasuki, the milk in which she bathed or the sandal paste that is applied to her will have curative powers. When they are used in conjunction with the chanting of Jyothi mantras, worshippers of Jyothi will be transformed for the better.

39. Jyothi philosophy prescribes a practical method by which all practitioners can discover and experience for themselves the Godhead. Jyothi resides everywhere in all beings and forms. We m ust constantly focus attention on this perception of the real, and must realize that the Godhead is not remote but is close to and within us. We must develop the capacity to see one in all and all in one. Devotion to Jyothi does not stop with passive surrendeer and activating her within us; we must develop respect and loved for all life and every fragment of the cosmos. When we fully develop this sense of oneness the distinction between the donor and donee will drop, and we will serve Jyothi in the rest of creation by learning to give. We will develop our capacity to share, and will restrain our acquisitive and aggressive instincts. The spirit of sacrifice in us will grow and gradually diminish the ego and remove the small " I " in us.

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40. Jyothi teaches us that the highest form of Jnana is to see God in all animate and inanimate matter. Such an understanding will clearly make us also outward looking, serving the spectrum of creation of God. Serving the weaker, depressed, and disadvantaged sections of society is indeed a desirable and laudable form of religion[1].

41. Integration of the Jyothi concept and philosophic principles in our daily lives will give rise to greater Jyothi in us. Jyothi will lead to perennial love and happiness. Jyothi is one and the same in all the forms. It is the same eternal Godhead animating through different forms. The new form of Jyothi as "Vel," or Saravanabhavayai, stresses Jnana and the all encompassing nature of the Godhead with or without form. These principles are contained in "Jyotheeyam," a school of thought providing a synthesis of Jyothi universal teachings.

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[1] Jyothi Project at Pondichery besides building the core Jyothi Temple has one of its main objectives development of a cluster of social service projects. The first these is the proposed setting up of a cancer screening institute, one of two, in India by Dr. Chitti Moorthy.

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VI
Worship of Jyothi

42. Worship of Jyothi can be done internally through the practice of Kundalini Yoga. As the great Thirumoolar has said:

"North, south men wander about seeking him East and West celestials go about looking for him but fix divine mantra (AUM) to Muladhara and rouse (Kundalini) fire upward to stream. There shall you as radiant light be."[1]

Attunement of the microcosm in the devotee with the macrocosm will be activated and effective conduit will established for divinity to work out its plans.

43. Jyothi is to be worshipped on the day of the full moon, especially in the evening and at nighttime.

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[1] Thirumandiram Thirumoolar by Dr.B.Natarajan, edited by M.Govindan, Babaji's Kriya Yoga Publications. Montreal, Vol. 3pp 8-115, verse 2564

44. Jyothi in her form as "Saravanabhavahai" or Vel," is to be worshipped with her brother on all days honoring him. All Karthikai days thus are special days. Forms of worship are also as for Lord Shanmkha on Karthikai days.

45. One of the most important days for worship of Jyothi, or Saravanabhavahai, is the day of her birth when the Universal Mother fashioned the spark born in her forehead into a "Vel" and gave it to her young son on the eve of his battle with Surapaduman. This is the day of Visakam Nakshatra in the month of May.

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Post Script

Guidance from Nadi Sastras

1. Three generations of trained mediums, for 126 years, worshipped and had in their custody the volume of Jyotji Nadi Sastra and in July 1978. Mr. Y. Mohanasundaram, who had inherited it, read it to me. I was given specific instructions on what was to be done to spread the concept and philosophy of Jyothi. Over the years, valuable guidance from Nadi Sastra readings has also been provided by Mr. Amrita Kadesan of Agastya Nadi and Prof. A. N. K. Swamy of Meenakshi Nadi.

2. The sages Lord Agastya and Lord Nandi had at one time in bygone ages requested Jyothi to give them permission to erect shrines for her. Jyothi had then not accepted their request. Once again both sages prayed to Jyothi to take form, come down into the world in temples, and bless humanity. They had also recommended that my name be written in a Palmyra leaf scroll and placed it at her feet as a person suitable to be entrusted with this assignment. Jyothi checked me out and approved me as her instrument for this task. The fact that I already had experience in building temples in the North American continent was in my favour.

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3. Nadi Sastras also tell us that the Jyothi movement has been planned by the deities and sages for a long time. "Thirumoolar" was worshipping "vel" at Tiruchendur and, with the approval of Lord Subramania known there as Velavan or one who possesses the Vel, Sowed theseeds for the beginning of a Jyothi movement now. I was then in my previous incarnation doing tapas at Tirupathi. I was summoned to Tiruchendur by the Lord and came into contact with Tirumoolar. After a few tests, with the approval of Lord Skanda he selected me as an instrument to establish and spread the Jyothi movement in this century. When I delve deeply into the recess of my memory, I vividly recall standing at knee depth in the sea adjoining the temple at Tiruchendur and receiving from Tirumoolar a shinning panchaloha or "Vel." Detailed Nadi readings supplement my memory.

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